

# *The Brooklyn Jewish Center Review*

Is Spinozism Compatible With Judaism?

*By* DR. ISRAEL H. LEVINTHAL

My Estimate Of Hitler

*By* LION FEUCHTWANGER

Urim And Thummim

*By* BRUNO LESSING

Emma Lazarus

*By* JOSEPH WOLFE

The Month In Jewish News

A COMPREHENSIVE SURVEY OF JEWISH EVENTS

MARCH

1933

## **When In Paris, France**

Buy all your PERFUMES,  
handkerchiefs, Bags and All  
Gifts at WHOLESALE  
PRICES from MAURICE  
LANDON.

Nicest collection of petit  
point bags, antelope bags,  
marcasite jewelry, neckties,  
canes.

**SPECIALTY:** Marcasite  
jewelry made in own atelier,  
evening bags.

Perfumes: over one hun-  
dred brands always in stock.

### **MAURICE LANDON**

78 AVENUE DES CHAMPS ELYSEES (*Lido Building*)

Office: 312 Third Floor

AGENTS WANTED

## *The Wild Rose Gardens*

B. KESSLER, *Proprietor*

BROOKSIDE, NEW JERSEY

Near Mt. Freedom

Dietary Laws Observed  
Open All Year

Tennis, Handball, Basketball,  
Baseball, Swimming, Dancing

*RESERVATIONS FOR PASSOVER NOW ACCEPTED*

Telephone  
Mt. Freedom 48

P. O. Address  
Box 511, Morristown, N. J.



# The Brooklyn Jewish CENTER REVIEW

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

---

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*  
ISRAEL H. LEVINTHAL, J. D., L. H. D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

---

VOL. XV

MARCH, 1933

No. 9

---

## IN GERMANY

THE Jew is the barometer of social and political storms in the world. Any disturbance is immediately recorded through him. But unlike a barometer which merely ascertains or indicates changes it is the Jews' melancholy, his inevitable fate, to constitute the shock-absorber and the scapegoat upon whose head are laid the sins of others. Such is his tragic status today in Germany, which at the moment forms the darkest spot on the Jewish map.

Anti-Semitic agitation there has assumed unheard of dimensions.

The entire Jewry in Germany fears and shakes with apprehension at organized wrong. To the subtle persecution of the Jewish spirit in the land of Kultur, there has been added persecution of the Jew. The Chancellor of Germany, Hitler, is inciting the masses against innocent, defenseless people. Millions of anti-Jewish proclamations are now spread among the half-starved, war-weary German populace, charging the Jew with responsibility for the ills and sufferings of the German nation. Hitler's avowed intention is to reduce the Jewish people, by direct discrimination, to economic misery and to exclude them from participation in the affairs of the country.

"Those whom the Gods wish to destroy", says an ancient Greek adage, "they first drive mad". The Chancellor, in defiance of the universally acknowledged dictates of humanity, scorns rule by the majority and sets himself up as the autocratic master of Germany. "It is sheer madness to assume that the majority can suddenly replace the achievements of the individual."

He is bent upon restoring the "old order" and to foist it again upon the German nation. He proposes to replace the banner of the former imperialism, the banner at which 23 nations have aimed their cannons. "We thank God" says Herr Hitler, "that during the last fourteen years, the old flag has been folded up and kept immaculate and that it did not wave over this system . . . As president of the New Reichstag, it will be my first

duty to insure that the old colors shall again be the national emblem."

His method to achieve his objectives is through medieval bigotry, through the establishment and maintenance of a regime of force, and through the destruction of the Treaty of Versailles.

During his short term of Chancellor he has gagged the press, muzzled the platform, imprisoned the liberals, brought the police under his control, punished as a crime any criticism of his conduct, made a mockery out of the ballot box, suspended by formal decree the liberty of the individual, his home, etc., forbidden freedom of assembly, reduced to a fiction the sanctity of property, and destroyed that substructure of the League of Nations which was achieved through so much martyrdom and through oceans of blood—the minority rights.

### *A New Type of Leader*

THE world pictures a prime minister as one possessed of great depth of character, of moral wholesomeness, of large intellectual sagacity; one who uses his great office for the happiness and equal benefit of all his constituents; one who strives to augment the peace and tranquility of the world.

But unfortunately, such is not the picture of the man who is to conduct the business of the German nation. "I fear Hitler and deem him at his worst" says John Haynes Holmes. "With Hitler at the helm, Jews of Germany face political and economic disaster", states a German writer. Hitler has turned his great office into an instrument of assault and vengeance.

The rise of Hitler may entail the decline of liberty of millions of human beings. What a pity that the world, harassed and perplexed, and full of extraordinary dangers, should at this moment be confronted by a disturber. Hitler's conduct towards the Jews of Germany is not only a crime against the German commonalty but against the genius and spirit of humanity itself.

## FOR MEMBERS

THE Lotos Club radiates a warm splendor, the Century Club voices mutely a luxurious history of many decades, the Union Club has an aristocratic depth of comfort, the Metropolitan Club impresses one with the austerity of lofty bank domes. But all these renowned centers of sociability and relaxation are no finer than the club rooms of the Brooklyn Jewish Center, and when that is said, let it not be thought that flattery is the object, for in plain truth, the building and equipment of this institution are on a par with anything that the exclusive town clubs have to offer. A stranger making a tour of inspection will exclaim in surprise that it is as luxurious as anything he has seen outside of the splendor of a modernistic movie set.

The Center, however, is distinguished from all other clubs in many regards too obvious to need elucidation, yet too important to be altogether omitted. It has more than luxuriousness: it has an ideal. It is a place for relaxation and companionship, but essentially a place for inspiration and spiritual values. Its cultural and religious program is one of the best in the city.

No institution is pervaded by as healthful a cheerfulness as is the Center. In no institution do feeling and purpose meet in such beautiful unity. No institution strives more to call into healthy exertion the moral will and communal conscience. Nowhere can a member gain readier access to and cultivate an intimacy with so large a multitude as here, nor move with a freer and more cordial relationship. With justifiable pride it may be said that the Center carries an atmosphere and exerts an influence unsurpassed if not unequalled by any other similar institution in the city.

It is unfortunate, however, that the members, long trained by familiarity to take the Center too much for granted, do not popularize it more. It is the duty of every member to make the strongest effort to acquaint others with the Center and its values. The Center is eminently a friendly and generous institution, and one can do no better for his friends and neighbors than to share the pleasure of the Center.

## ORDER IN KASHRUTH

IN the feverish times in which we live, men are apt to overlook a noteworthy episode in American Jewish history.

A few months ago 230 Orthodox rabbis, including the most esteemed and renowned, assembled in New York City and resolved to abolish and revoke all *Hechsherim* by individual rabbis and to establish a uniform kosher sign in the Greater City of New York. They further agreed that the sole authority to issue such a sign to kosher food dealers should be vested in the Kashruth Association of Greater New York.

Why did the rabbis of New York take such action? Because they felt themselves morally compelled to express their disapproval of the traffic in kosher signs, and to eradicate the evils existing in the kosher food trade.

The Orthodox rabbis of New York thus spoke and acted like Jews conscious of their dignity and ready to

make sacrifices in order to secure the triumph of their belief in the Jewish laws of Kashruth.

Such a movement should be regarded as a vital force in American Jewry. The orthodox community should gladly give this undertaking all the encouragement in its power. This union of 230 rabbis is a clear symptom of that indestructible trait in Jewish character which demands the preservation of Kashruth. In a very large and real sense Kashruth is inseparably intertwined with the dearest interests of Judaism.

This movement will test the earnestness, the determination and the willingness of the Orthodox rabbis to sacrifice for the ideal of Kashruth. But to a still higher degree it will test the tact and the ability of Orthodox leaders. Whether the statesmanship and diplomacy of the Orthodox rabbinate will be equal to the great task of establishing order in Kashruth in the Greater City will depend on the far-sightedness and the liberalism of its leaders.

The first prerequisite to real success is the good will of the Jewish public and of all groups and individuals who wish to preserve Kashruth.

## SIGNIFICANT LECTURES

THE week of March 27 should be a significant one for New Yorkers who seek to broaden their knowledge through attending lectures, although the reason for this significance emanates from a neighborhood institution, the Brooklyn Jewish Center.

During that week the Center will conduct a series of lectures on health in which will participate a number of leading specialists under the auspices of the Physical Training Department of the Center and in cooperation with the East New York Medical Society.

It is not the fact that a lecture course on health topics will be given that makes these lectures so significant, but the subjects which will be discussed. On March 29, for example, Dr. Hannah Stone, who is co-leader with Mrs. Margaret Sanger of the birth control movement in this country, will talk on birth control as a factor in modern life, and on the same evening Dr. A. Koplowitz will speak on "The Dangers of Abortion". On the previous evening, Dr. Charles Panoff, the attending Urological Surgeon of Beth El Hospital, will discuss "Sane Sex for Sane Men", and on the 27th, the opening night of the series, the eminent psychologist, Dr. A. A. Brill, will speak on "Mental Hygiene and Good Health". On Tuesday, the 28th, Dr. A. J. Rongy, one of our most noted gynecologists, will speak on "The Problems of the Growing Girl", on the 30th, Dr. Bernard Sachs, the President of the New York Academy of Medicine, will talk on the "Patient's Relation with the Family Physician."

That some of these subjects should be discussed openly in a public forum is a daring innovation even in these days. There are many who believe that such discussions are eminently necessary to the health and spiritual welfare of the people.

The managers who arranged this course of lectures hope and trust that the members of the Brooklyn Jewish Center will be appreciative of the enterprise and of the courage that prompted them.

—L. J. G.



# IS SPINOZISM COMPATIBLE WITH JUDAISM?

By DR. ISRAEL H. LEVINTHAL

(This is the third and concluding lecture of the series given recently by Dr. Levinthal on Baruch Spinoza.)

IT is not a new or novel question that we propose for our present discussion. From the days of Moses Mendelssohn to our own, many have endeavored to answer it. Some embrace Spinoza with open arms and say, with Meyer Letteris, that "Spinoza's philosophy rests upon the foundation laid by our ancient Sages", that "there is no heresy in it," and that "it all fits in with the purest faith." Others, again, are equally vehement in their denunciations, and, in the words of Samuel David Luzzatto, refer to him as the philosopher "who was of the seed of Israel, but who did not live amongst them nor die amongst them". "If one of your friends praises and extolls Spinoza, and you look on and are silent—can there be any hope for Israel?" to quote Luzzatto again, is but another example of the opposition that Spinoza's teachings aroused. It is still a moot question, and scholars even in our day voice their opinions in favor and in opposition to Spinozism from the viewpoint of Judaism.

It depends of course on what you mean by the question itself. If you have in mind the Judaism as understood by Spinoza's co-religionists in Amsterdam in the 17th century, then we must answer with an emphatic No! If you have in mind Judaism as understood by its greatest representatives—its scholars and sages and philosophers of all ages—then, I submit, the answer is in the affirmative.

I FIND a clear answer given by you, yourselves. When I ask myself why it is that you flock in such large numbers to learn about this philosopher of three centuries ago, the answer to me is quite simple. Had I chosen to speak of Descartes or Hegel or Kant, I know that there would never be that interest among you which you display tonight. It is because, subconsciously, you feel that Spinoza is one of us. You want to know more about this brother of ours. It is the call of blood to one of our own. "I seek my brother"—brother in blood and in spirit—that is your unmistakable answer.

But let us not be content with this subconscious answer alone. Let us go to the root of the problem itself.

Before we do, however, let us not be influenced by the act of his excommunication. We have tried to make it clear in our first lecture that this excommunication was due not so much to theological as to political reasons. No less an authority on the life and teachings of Spinoza than Sir Frederick Pollack gives this an unchallenged statement . . .

Secondly, let us not be influenced in our answer to the question proposed by certain statements of Spinoza to which all of us take exception. His attacks upon

the rabbis of his day, his disparaging remarks about Maimonides, to whom he is so greatly indebted, are certainly unjustified and inexcusable. They prove the weakness of his own philosophy—which could not entirely master even him—and that even in his case passion could conquer reason. We forgive him, recalling the Ta'mudic warning that "anyone who gets himself into a fit of anger is liable to fall into error". But this bitterness may only reflect upon Spinoza himself, they must not affect our judgment as to the compatibility of his philosophy with Judaism . . .



Portrait of Baruch Spinoza  
(From Lewis Browne's biography "Blessed Spinoza")

AS we approach the fundamentals of his philosophy we note first of all his great indebtedness to his Jewish masters. We may safely say that had he not been nurtured on these Jewish teachings he would never have produced what he did. They gave the impulse, the definite direction, to what he achieved.

These early teachings influenced not only the contents of his works but even their form. In his earliest short treatise, as well as in his Ethics, he divides his subject under three divisions: God, Man and Man's Happiness. It is exactly this same division, with practically the same headings, that you find in the philosophic works of Saadya and Maimonides.

In content, even more than in form, he shows the influence of his Jewish masters. "Few of his doctrines," says so keen a student of Spinoza as Leon Roth, "are  
(Continued on following page)

## IS SPINOZISM COMPATIBLE WITH JUDAISM?

(Continued from preceding Page)

without an analogy in their writings". Even his pantheism is not original. Not only did he derive much from the pantheism of Giordano Bruno (who was himself greatly influenced by the Cabbalists), but also directly from Jewish sources. Abraham Ibn Ezra, whom he quotes so frequently, and whose writings he mastered, was an avowed pantheist who interpreted the Scriptural "cleaving" of man to God as "the union of the part with the whole". Crescas, whose philosophic work "Or Adonoi" was familiar to Spinoza, hinted that the old saying of the Rabbis that God is the *M'komo Shel Olam* "Place or Space of the Universe", should be taken seriously. "God is in all parts of the world. He is their place that supports and holds them," he tells us.

Spinoza's doctrine of determinism, that everything is determined and affected by some cause, also shows the influence of Crescas, who was a thorough-going determinist.

**E**VEN his emphasis on reason or knowledge, that, too, is distinctly Jewish. "Know the God of thy fathers", the Jewish philosophers were wont to quote, and by knowledge of God they meant the study of the facts of the workings of God. Maimonides, above all, makes Knowledge man's supreme ideal and duty. Like Kimchi and Abarbanel, he, too, would have us understand that being created in God's image implies that man must resemble God *B'sichliyo*s—in intellect and in intellectual pursuit. "I have shown you", says Maimonides, "that the intellect which emanates from God unto us is the link that joins us to God." In speaking of our philosopher's "Intellectual Love of God", Joel wisely remarks that "Spinoza took the Love from Crescas and the Intellectual from Maimonides." The very name "Intellectual Love of God" is now traced to a Jewish source, the "Dialogues on Love", by the Italian Jew, Leon Abarbanel—last of the medieval Hebrew thinkers—a book which Spinoza actually possessed in a Spanish translation. In it he refers to cosmic love which binds together the whole universe, and in a memorable passage, he speaks of "the intellectual love" which binds man to God . . .

The fact of the matter is that Judaism has never developed a standard philosophy or systematic theology. We have not a conclusive philosophic criteria by which we may adjudge the absolute compatibility or incompatibility of the teachings of Spinoza and the teachings of Judaism. Jewish doctrine has developed and expanded, and great latitude was given, to thinkers to ponder over questions and to give the results of their philosophic adventures. The genius of Judaism, we often noted, was pragmatic not metaphysical. It was interested in moral values not in metaphysical speculations. There is no dogmatic theology in Judaism. That is why it was so difficult to formulate a creed to satisfy all Jewish thinkers.

**E**VEN one of the questions that trapped Spinoza, whether or not he believed in angels, and his answer that angels do not exist, that they represent hallucinations, the product of imagination, is not as radical as it superficially appears. The Sages in our ancient liter-

ature have declared that the Jews brought with them the names of angels from Babylon, that the very names Gabriel, Raphael and Michael, so popular in later literature, were of foreign importation. And Maimonides went further and also declared that angels were not to be taken literally but only in a figurative sense.

So, too, Spinoza's attitude toward the problem of miracles, as recounted in the Bible, is not altogether new. The problem of miracles baffled many another Jewish philosopher as well as some of the Rabbis of former days. Some sought to evade the difficulty by the mystic notion that all miracles were latent in ordered nature at the creation, in other words that before God created the universe it was already then destined that at certain specified periods Nature should act in these strange ways. Is not this itself a form of denial of miracle, a fiction to satisfy both those who want to cling to miracles and those who deny their validity?

Or, let us for a moment examine Spinoza's more radical teaching regarding God, that He, too, cannot do things at will, that He, too, is bound by inexorable law, that "whatever God does follows of necessity from His nature." Maimonides, too, makes a distinction between things possible and things not possible for God. Even God cannot do what is logically not true, as, for example, to make two times two equal five. You recall that even in the early pages of the Bible, when God informs Abraham that He will destroy Sodom and Gamorah, Abraham challenges God in those memorable words: "Will the judge of all the world not do justice? Heaven forbid that Thou shalt do such a thing!" God is bound by His nature to do justice. It is impossible for Him to act otherwise. Spinoza carried this point to its philosophic conclusion . . .

**A**ND even, *mirabile dictu*, the theory that extension is an attribute of God, that substance is also a mode, a property of God, radical as it appears, is yet not novel in Jewish literature. You may recall that when Maimonides protested against anthropomorphic conceptions of God another great teacher, Rabbi Abraham ben David of Posquiers, opposed him and wrote "Many and better men conceived God under corporeal forms, for which they believe they have found authority in the Scriptures". Men even speculated on the *Shiur Komo*, the measurements of the Divine, without being banned. Above all the name *Makom*—Space—which is so frequently used for God, has much of these philosophic implications.

And, finally, when you come to his God thesis, you will find yourself again not on altogether strange territory. A rabbi of the Midrash compares God to the soul "filling the whole world, as the soul fills the body", a comparison which according to Professor Schechter, may have suggested to later Jewish writers their semi-pantheistic notions. The Cabbala, or mystical literature of Israel, is especially filled with such pantheistic ideas. In the Songs of Unity, incorporated in our daily Prayer Book, you will find lines of strong pantheistic coloring. "Nothing encompasses Thee, nothing limits Thee". "Since Thou art the all, Thou art in all". "No place is

(Continued on Page 17)



# MY ESTIMATE OF HITLER

By LION FEUCHTWANGER

IT is rather difficult for a German writer of Jewish extraction to write about Hitler. It is a ticklish matter. Twice this past year leading nationalistic papers in Germany advised their readers to assassinate me. On the other hand, I feel deeply bound up with German culture. I want to go back to Germany. I am going back to Germany shortly. So you understand that I have to be careful. It is a historical fact that all great politicians and statesmen have spoken and written in a good style. Napoleon, Disraeli and Bismarck expressed their thoughts in a manner as clear as crystal. Even old Hindenburg, who declares that he has read only two books in the whole of his life, writes and speaks a very clear German. Herr Hitler writes and speaks the worst German ever written or spoken in our country.

I leave the conclusion to you.

When I stated that in Germany the people who are materially poor belong to the Left Wing parties, and the people who are spiritually poor belong to the Right, there was a great noise in the nationalistic papers.

Well, the book which Hitler himself wrote, entitled "Mein Kampf", reached a circulation of only 200,000 copies; the book of his most violent antagonist, "All Quiet On The Western Front", by Remarque, reached a circulation of 1,200,000 copies. Now I ask you: do the intellectuals, the readers, belong to the Right or to the Left?

The National Socialists never had original ideas. They have constantly imitated and used the ideas of other people. They took their emblem, the swastika, from the Indians. They got their salute and military uniform from Mussolini. They took the name of their headquarters — their brown houses—from the yellow house in my book "Success", which admittedly is not too Hitleristic.

I can find only one original idea in the plans of the National-Socialists. One of their leaders, when asked what they would do if they won power, answered: "Keep it".

HITLER is between the proverbial devil and deep sea. If after the elections he should carry out his threats to illegalize the Communist party in order to get rid of its hundred or more Reichstag deputies, his action will tend to unite the Social Democrats and Communists. He would find himself face to face with a strong, almost unbeatable opposition. If, on the other hand, he should attempt to deal with them constitutionally, he will not be able to govern through the parliament. To this must be added the strange complexion of the National Socialists as a party. In America the fact that a goodly number of the followers of the swastika expect Hitler to fulfil the Socialistic phase of the party program is overlooked. Hitler is committed equally to the wealthy bus-

iness interests and to the pauper elements in his party.

How can he hope to satisfy both simultaneously?

This explains why Hitler did not want to accept the responsibility of government.

A comparison between Hitler and Mussolini is ludicrous. Mussolini took the dictatorship of Italy at a time when the economic trend was upward. It was comparatively easy for him to find work and food for unemployed and to set in motion the wheels of production and construction. Hitler begins his rule at a time when the economic chartline dips lower daily. How can he hope to keep his promise to feed the hungry and provide work for the idle?

THE conflict is between the Right and the Left in Germany. Jews are suffering and will suffer in this struggle. I do not want to believe that Jewish life is in actual danger, although our existence is not a bed of roses under a Hitlerite regime. Those who will be bearing the brunt of the anti-Jewish attack of the Hitlerites will be the unnaturalized Jews. Edicts of deportation are said to be ready. Yet I have confidence in the cultural forces of Germany. I trust that these days of strife and stress will reveal to the world the soul of the real Germany. Don't let us be fooled. The German is not an anti-Semite. Of Hitler's followers how many take his anti-Jewish diatribes seriously? I have no statistics at hand. But how many bought the book that expressed his credo?

We German Jews are too closely knitted into the history of Germany. I am eager to return there though I know that I may live through . . . embarrassing moments. I would consider it unfair to abandon Germany

at this time. I yearn to be back in my home in Berlin and to begin on my second volume of "Josephus".

In Germany there are, altogether, only about 450,000 Jews in a total population of sixty-five millions. Every day 18 million copies of anti-Semitic papers are published in Germany—forty copies, on an average, against every Jew every day. I am a German Jew. Do you understand why I am gradually growing conceited?

My conclusion? Ideas, however unrealizable they may appear, always make their way in the end if only they are useful. In the final analysis revolutionary reason always is victorious over tradition—supporting instinct. We may state with gratification that even now we have a rather large group of individuals whom we may designate as fair, and that they, in spite of everything, get along quite tolerably amidst the mass of barbarians. Already there are very many among us who not only in words but also in the conduct of their lives replace militancy by fairness. They will carry the day.

*The characterization of  
Hitler contained in this article  
created a great deal of comment  
when it was originally made in  
a speech delivered by Feuchtwanger at the Brooklyn Jewish  
Center Forum on February 6th.*

Jewish Women of Importance—

## EMMA LAZARUS

WHO LIVES IMMORTALLY IN THE STATUE OF LIBERTY

By JOSEPH WOLFE

FIFTY years ago, a lady interested in welfare work, Constance Cary Harrison, was hard at work collecting a number of stories, poems and drawings for publication in a souvenir book to be sold for the benefit of the Bartholdi Statue Fund. This was the immense bronze figure which was later to be known as the Statue of Liberty, and which was just then finished in Paris by its creator, Frederic August Bartholdi.

Miss Harrison approached Emma Lazarus, a writer of considerable reputation, and begged her to write something appropriate in the album. Miss Lazarus was of an unaffected character, and souvenir books, with their ostentatiousness, did not appeal to her. She begged to be excused.

"But think," Miss Harrison received an inspiration, "of the Goddess standing on her pedestal down yonder in the bay and holding out her torch to those Russian refugees of yours whom you are so fond of visiting at Ward's Island".

It was the period after the Jewish persecutions in Russia, when the Jews of that country had but two havens, Palestine and America. Palestine was then considered the land for Jews to die in; America the land to live in. Emigrants therefore flocked to these shores to begin a new life, and Emma Lazarus was one of the ardent workers in their behalf. It was the sufferings of the Jews in Russia that first awoke her latent love of Judaism, and she never thereafter lacked the energy nor the inspiration to be a powerful interpreter of the Jewish cause to the world at large.

Emma Lazarus was stirred by the picture brought up by Miss Harrison. Two days later she sent her a poem dedicated to the Bartholdi statue and entitled "The New Colossus".

The beauty and effectiveness of the poem were widely recognized, and when the statue was erected on Bedloe's Island, three years later, it was inscribed on a bronze tablet at its base.

EMMA Lazarus was somewhat removed from Jewish interests during the early part of her life, and was inclined to regard her racial heritage with cool impartiality. As late as her thirty-second year she wrote of Lord Beaconsfield in an article, "Was Lord Beaconsfield a Representative Jew?" thus:

"The narrowness, the arrogance, the aristocratic pride, the passion for revenge, the restless ambition, the vanity and love of pomp of Benjamin Disraeli, no less than his suppleness of intellect, his moral courage, his dazzling talents and his triumphant energy, proclaim him, to our thinking, a representative Jew."

Her position as a calm onlooker of the Jewish scene was shaken by the Russian pogroms of 1881, and the ancient remedy for Jewish assimilation and indifference,

## THE NEW COLOSSUS

*Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land,  
Here at our sea-washed, sunset gates shall stand,  
A mighty woman, with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon hand  
Glow's world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.  
"Keep, ancient lands, your storied pomp!" cries she  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free;  
The wretched refuse of your teeming shore—  
Send them, the homeless, tempest-tossed, to me—  
I lift my hand beside the golden door!"*

persecution, acted upon her with all its force. She became an active propagandist for the Jewish cause.

In her communal work she was a sister of mercy. Ward's Island, where the refugees from Russia were temporarily housed in a shelter erected by Jacob Schiff, and the poor quarters of the city, were the points of her daily pilgrimages.

In her writings she showed a strength in odd contrast to the delicacy of expression expected from women in those days. Her series of articles in the Century Magazine (1882-1883) on the Jewish question was so powerful that it aroused nation-wide comment. It even made some literary gentlemen regard her as the equal of their own sex.

EMMA Lazarus was born in New York City on July 22, 1849. She was the daughter of Moses and Esther Lazarus, wealthy people who could afford to give their child an expensive upbringing. Private tutors educated her and she mingled only with the leaders of the well-to-do. She first attracted attention to her literary ability through a poem which she recited at the home of Samuel S. Ward, when yet a very young girl.

At eighteen she published her first book of poetry, which was highly praised by William Cullen Bryant. After this she wrote several more volumes of verses which were originally published in various magazines. Her first prose work was "Alide: An Episode in Goethe's Life". She translated many of Heine's poems and the works of the Spanish-Jewish poets, Halevy, Gabirol and Ben Ezra. A drama in verse, "The Dance of Death", was one of her larger works. In one series of articles from her pen, "An Epistle to the Jews," she sought to arouse a Jewish spirit of independence through the reclaiming of Palestine as a homeland.

A protracted illness caused her death on November 18, 1887, at the age of thirty-eight.



# THE MONTH IN JEWISH NEWS

*Do you know what is happening in the Jewish world? No Jew is properly equipped to understand the problems affecting the Jewish people unless he is fully conversant with Jewish events. The Brooklyn Jewish Center Review will present a comprehensive digest of Jewish news each month.*

ON the eve of Hitler's triumph in Germany the following statement was given to the New York Times' correspondent in Berlin by what is known as a "reliable authority":

"You can safely say that there will be fewer Jews killed in Berlin in the next few days than beer-runners killed in New York in the same period."

This enigmatic statement was followed by one from the Central Union of German Citizens of Jewish Faith:

"In meetings and certain newspapers violence against the Jews is propagated. We believe responsible governmental authorities are unaware of the full extent of this threatening situation. We have dutifully apprised them thereof and have pointed out the danger."

Agitation against Jews has been so intense that even Einstein has not been exempt from attacks. The "Voelkischer Beobachter", after denouncing the scientist and attributing "anti-German" sentiments to him, said: "Hundreds of scientists are demolishing Einstein's teachings, but the gullible and superstitious masses continue to believe".

On reading Feuchtwanger's characterizations of Hitler in New York, "Der Angriff", the Berlin Nazi organ, threatened: "These men who abuse Germany will meet corresponding consequences upon their return to Germany."

Although it was said when Feuchtwanger left New York that he was on his way home, a late report was to the effect that he would go first to England and then remain in the south of France.

The election was followed by a number of attacks on Jews and the government has met the charges of hooliganism with impersonal promises that law-abiding Jews would be safeguarded. Nevertheless a number of prominent Jews found it necessary to leave Germany.

Among them were Theodor Wolff, editor of the Berliner Tageblatt; Professor Georg Bernhard, former editor of the Vossische Zeitung; Oscar Cohnn, former Socialist member of the Reichstag; Alfred Kerr, dramatic critic; Bernhard Weiss, formerly second in command of the Berlin police; Isaac Steinberg, a Russian emigre who was Minister of Justice in Lenin's first coalition Cabinet; Georg Tietz, head of a large department store, and Robert Weismann, State Secretary in the former Prussian Cabinet headed by Premier Otto Braun.

THE Nazis in some way associated the "Mickey Mouse" movies with Jews, and published an article in which the writer saw in Mickey a deliberate attempt to pervert the German character and German culture. Commenting on this Walter Winchell observed: "They mouse be nuts".

The Supreme Administrative Tribunal of Poland rendered a decision which sets a precedent that may result in the complete discarding of the notorious Czarist laws

against the Jews. The case concerned the eviction of a Jewish farmer from the land of which he became a permanent lessee on the ground that the Czarist laws forbade Jews leasing farm-land. After the Ministry of Agriculture and the High Court confirmed his eviction the Tribunal reversed the decision, holding that the new Code passed in Poland upon the establishment of its Republic did not perpetuate the Czarist restrictions.

An interesting court decision in Palestine annulled the marriage of a Jewish girl to an Arab. The girl married the Moslem at the age of seventeen and became converted to his religion. After three years she left him on the grounds of cruelty and returned to her parents. The husband obtained a court order requiring her to go back to her husband or face arrest. The High Court thereupon annulled the marriage because she had been wedded without the consent of her parents while under legal age.

Jane Addams selected the name of the late Julius Rosenwald as one of the ten men who contributed most to the progress of Chicago during the first century of the city's history.

Dr. Maurice H. Goldblatt, of Chicago, was appointed director of the Notre Dame University art gallery, which has a good collection of old masters. Dr. Goldblatt is a distinguished art expert and is also known as a musician.

The Executive Committee of the Jewish World Congress ended a two-day session in Berlin. It decided to conduct a campaign, following the Council to be held in August, to inform the Jewish masses directly of the purposes of the Congress.

MARRIAGE brokers in Palestine must depend upon voluntary contributions of clients for fees, the courts having ruled that marriage broking is not a licensed profession and its practitioners consequently not legally entitled to fees.

Among the 4,164 convicts in Canadian prisons there are only 89 Jews, according to a report heard in the Canadian Parliament.

Professor Levi Civits, only Jewish member of the Roman Pontifical Academy of Science, was praised by Padre Gian Franceschi as a mathematician second only to Albert Einstein.

Mrs. Jacob H. Schiff died on February 26 of cerebral thrombosis. She was 78, and had survived her noted husband by 13 years. During her lifetime she contributed to numerous charities. One of her large benefactions was a gift in 1921 of \$300,000 to the Henry Street Settlement.

Mrs. Israel Zangwill, widow of the novelist and playwright, concluded her visit to this country with a number of lectures and left after appealing for assistance in compiling a book of her husband's letters. She stated that

(Continued on following Page)

## THE MONTH IN JEWISH NEWS

(Continued from preceding Page)

she could not consent to the writing of a biography in deference to Zangwill's opinion that no biography ever painted a truthful picture of the subject. In the latter half of his career, Zangwill took a dominant interest in political affairs, and his wife's choice of "World Disarmament" as a lecture topic indicates how much she sympathized with his work.

Expenditures on charities by the Jewish community in Chicago in 1933 will, according to the budget of the Jewish Charities organization and the estimates of the various institutions, total \$2,617,963.

A tax of one dollar per member of orthodox Jewish congregations was approved at the annual convention of the Union of Orthodox Jewish Congregations. The retiring President, Rabbi Herbert S. Goldstein, stated that \$1,200,000 could be raised in this way to support religious institutions. The convention also approved the creation of a Torah stamp on ritual candles, the income to benefit Yeshivas and Talmud Torahs, and adopted resolutions favoring legislation permitting a work-day Sunday for Sabbath observers and the five-day week urged by the American Federation of Labor.

According to an official statement by the Jewish Agency 8,819 Jews entered and settled in Palestine during 1932. 3,339 of these came originally as tourists and were given permits to remain.

**I**NTERNAL strife within the Jewish community at Corfu, Greece, led the government to order the dissolution of its council and the holding of an election. The community has declined from 4,000 to 1,800 members.

A Jewish engineer, Georg Dattelkremer, was attacked by Iron Guards on the main street of Bucharest, Rumania, the Calea Victoriei, and beaten with horse-whips. His life was saved by passersby, who dragged him into a store and spirited him out through the back door to a hospital. A mob of fifty of the guardsmen prevented an ambulance from giving the injured man first aid. There were a number of other excesses, in Rumania, and the government promised to take action. Cuza and Codreaneau are the anti-Semitic leaders in Parliament.

A plan to create a permanent committee to aid the Department of Labor in administering the immigration laws was launched at a meeting attended by representatives of over 50 foreign-language organizations. The gathering was addressed by former Secretary of Labor Doak, who condemned unscrupulous lawyers who he said preyed on those wishing to appeal to the Department of Labor, and appointed Edward F. Corsi, Commissioner of Immigration at Ellis Island, to form an organization committee.

**A** Cincinnati insurance company started foreclosure proceedings against the Temple Sholem, in Chicago. The Temple was built four years ago and cost a million and a quarter. The mortgage held by the insurance company amounts to \$700,000, and the allegedly defaulted payments of principal and interest total \$20,000.

Orange growers in Palestine, both Jew and Arab, expressed fears for the future of their industry unless the tariffs imposed by European countries, Great Britain and Rumania among them, were lowered. They stated Spain was developing into a strong rival to Palestine in the international orange market. The Palestine Jewish Farmers Association planned to appeal to Great Britain and the League of Nations for relief.

The Vicar-General of the Dominican Order of Australia, the Very Reverend Father O'Sullivan, stated at a public meeting in Sydney that the Jews, through their control of motion pictures, had created the worst spiritual and moral influence on the people, and were using pictures as part of a conspiracy to overthrow the Christian church.

It is also reported that the Jewish Governor-General of the Australian Commonwealth, Sir Isaac Isaacs, has been made the victim of subtle antagonism in the capital, Canberra, and that a whispering campaign is in progress hinting that he is to be displaced.

**T**HREE Jews were appointed in New Jersey to high office by Governor Moore. Judge Joseph Siegler of Newark, was reappointed for a five year term as Judge of the Essex County Juvenile and Domestic Relations Court; Abraham J. David of Elizabeth, was reappointed as Prosecutor of Union County; Assemblyman Joseph Greenberg, of Hoboken, was appointed Judge of the Hoboken District Court. The previous appointment by Governor Moore of Police Judge Harold Simandl, of Newark, to the Circuit Court, is awaiting confirmation by the Senate.

The University of Wisconsin has enrolled between 700 and 800 Jewish students. Compared to the Jewish students as a class the enrollment of the other students declined ten percent.

In the midst of the Hitler agitation against Jews the Lubawitcher Rabbi was brought to Berlin for medical treatment. He is suffering from a number of ailments and from overwork, brought on by his intensive studies and Chassidic teachings, and his large correspondence. The Berlin specialists prescribed a complete rest.

Also in the midst of Hitlerism comes the strange story that Hitler kissed the hand of the Jewish wife of the President of the Italian Chamber of Commerce in Berlin, Renzetti. Signora Renzetti is a granddaughter of a rabbi and the daughter of the president of the Jewish community of Gleiwitz. The heresy took place after Hitler became Chancellor.

**J**USTICE Mitchell May, of the New York Supreme Court, was reelected President of the Brooklyn Federation of Jewish Charities. Despite the greatly increased demands upon it the Federation finished the year with only a deficit of \$104. It spent \$456,975.

Max Jonas, New York builder, and active in philanthropy, died at Palm Beach on February 3 of blood poisoning. He was a director of the Brooklyn Jewish Federation and Brooklyn Zion Hospital.

(Continued on Page 18)



## URIM AND THUMMIM

By BRUNO LESSING

THE hall was packed to the point of suffocation with thousands of gaunt, hollow-eyed strikers who hung upon the speaker's impassioned words with breathless interest. He was an eloquent speaker, with a pale, delicate face and dark eyes that shone like burning coals.

He had been speaking for an hour, exhorting the strikers to stand firm. When he dwelt upon the prospects of victory and portrayed the ultimate moment of triumph that would be theirs if they only stood steadfast, a wave of enthusiasm surged through the hall and they burst into cheers.

"Remember that we have fought before," the speaker went on, "remember that we have suffered before and remember that we have won before. How many of you are here who can look back to the famous strike of ten years ago: Do you remember how for months we fought with unbroken ranks? With one exception, not a man faltered . . ."

But now a mist gathered before my eyes; the sound of his voice died away, and all that assemblage faded from my sight. The speaker's words had awakened in my mind the memory of Urim and Thummim; all else was instantly forgotten.

\* \* \*

Urim was a doll that had lost both legs and an arm, but its cheeks, when I first saw it, were still pink, and in spite of its misfortunes, it wore a smile that never faded. Thummim was also a doll, somewhat more rugged than Urim, but gloomy and frowning in spite of its state of preservation. Koppel and Rebecca agreed that Urim was by far the more interesting of the two, but the two had come into the household together and to discard Thummim was altogether out of the question.

Koppel was a cloakmaker, and it was during the big strike that I first met him. Of all the strikers he alone had continued to work, and when the strike was declared they all cursed him. Pleadings and threats alike were of no avail to induce him to leave the shop; for the paltry pittance that he could earn he abandoned his union and violated his oath of affiliation. At every meeting he was denounced, his voice was hissed; he was an outcast among his kind.

WHEN I tapped upon his door there was no response. I opened it and beheld a child with raven hair, so busily occupied with undressing a doll that she did not look up until I asked:

"Is Mr. Koppel in?"

She turned with a start and gazed at me with astonishment. Her big eyes were opened wide at the apparition of a stranger, yet she did not seem at all alarmed. After a moment's hesitation—the door was still open—she approached me and held out the doll.

"Urim!" she said. I took it, and with a happy smile she ran to a corner of the room where, from under a table, she dragged another doll.

"T'ummim!" she said, holding it out to me.

Then Koppel entered the room. He knew me, although I had never seen him before, and readily guessed the object of my visit.

"You are from the newspaper," he said, "You want to know why I did not strike."

When the lamplight fell upon his countenance I saw that he was a miserable-looking creature, servile in his manner and repulsive to the eye. He did not appear to be very strong, and the climb on the stairs seemed to have exhausted him. He sat down, and the girl climbed upon his knee. She threw her arm around his neck, and, looking up at me with a pretty smile, said:

"Urim—T'ummim—mine!"

Koppel stroked her head and a look of deep love came into his eyes, and I began to understand.

"She has no mother," he said. "I must pay a woman to give her food. I can't strike, can I?"

One of the dolls slipped from my hand and fell to the floor.

"Urim!" cried the little one, slipping hastily from her father's knee and picking it up. Tenderly she examined the doll's head. It was unscathed. Then she looked up at me and held out her arms, and her mouth formed into a rosebud. It was a charming picture, altogether out of place, naive, picturesque, utterly delightful.

"You must go to bed," said the father sternly, then turning to me: "The foolish young thing wants you to kiss her."

We became friends—Koppel, Rebecca, Urim, Thummim and I.

"I was reading the Pentateuch aloud one night," explained Koppel, "and she caught the words Urim and Thummim. They pleased her and she has not forgotten them."

I have not said that Rebecca was pretty. She was more than pretty. There was a light in her baby face that bespoke a glorious womanhood. There was a quiet dignity in her baby manners that can be found only among the children of the Orient. She was a winsome child, and during the day, when her father was at work, many children would come to make a pet of her.

The strike was at an end and Koppel was discharged. When I came to his house some time later Rebecca was eating a piece of dry bread, saving a few crumbs for Urim and Thummim. Koppel, in gloomy silence, was watching her.

"She is not well," he said. "She has had nothing to eat for three days but bread. I must send her to an institution."

(Continued on Page 21)

# IN THE CENTER

## IMPORTANT NOTICE TO THE CENTER MEMBERSHIP

In the past there has been some hesitancy on the part of the membership of the Center to call upon our Synagogue officials to officiate at funeral services of members of the institution.

We want to call the attention of our membership to the fact that the Rabbi, Cantor and Sexton are at all times ready to be of service in such emergencies, without obligation on the part of the members. The Center office likewise may be called upon to render any assistance and advice in planning and arranging the funeral. There need be no hesitancy in time of such sorrow.

## DR. IRA S. WILE ON "MARRIAGE IN THE MODERN MANNER" MARCH 20th

The well known psychologist, *Dr. Ira S. Wile*, will deliver a lecture at our Forum on Monday evening, March 20th, on the subject "*Marriage in the Modern Manner*".

*Dr. Wile* is one of the leading psychologists in the country. He was formerly editor of the *Medical Review* and *American Journal of Surgery*. He is the author of "*Blood Examinations in Surgical Diagnosis*"; "*Sex Education*"; "*The Challenge of Childhood*", etc.

Admission to the lecture will be free to Center members upon presentation of their 1933 membership cards. To all others a charge of twenty-five cents will be made.

## AMPLIFYING SYSTEM INSTALLED IN CENTER

Our members will be happy to learn that within the past few weeks there has been installed in our Center a fine amplifying system, a most useful and essential improvement for our building. It will now be possible for anyone to sit in any part of our large Synagogue and hear clearly every word that is spoken from the pulpit. At overflow services or meetings, it will also be possible to bring the speech that is spoken from the pulpit into the auditorium hall.

This valuable improvement has been made possible through a gift presented to the Center by *Mr. and Mrs. Simon H. Kugel*, members for many years of our institution, and vitally interested in all the work that the Center is doing. Mr. Kugel is also a member of the Governing Board of our institution.

In behalf of the entire membership, as well as of all those who make use of our Synagogue, we want to extend our thanks to Mr. and Mrs. Kugel for this gift.

## HANDBALL COURTS INSTALLED ON CENTER ROOF

The handball enthusiasts in the Center will be happy to learn that two splendid courts have been installed on the roof of our building. Whenever weather will permit the members of the Center will be able to enjoy the outdoor playing of handball on our spacious roof.

## DAILY SERVICES

Morning Services at 7:00 and 7:45 Mincha at 6 P.M.

## ALBERT MORDELL TO CONCLUDE LITERATURE COURSE NEXT WEDNESDAY EVENING

The well known literary critic, *Albert Mordell*, will deliver the final lecture of his course on "*Four Forgotten Stars in American Literature*" next Wednesday evening, March 22nd, at 8:15 o'clock.

In the concluding lecture, *Mr. Mordell* will speak on *James Russell Lowell*, the first creative and philosophical literary critic in American literature. Mr. Mordell has written many books dealing with American literature, and is regarded as one of the leading men in that field.

Admission is free to members of the Center upon presentation of their 1933 membership cards and twenty-five cents to non-members.

## CONGRATULATIONS

The membership of the Center and all the affiliated organizations of our institution extend their heartiest Mazel Tov to our spiritual leader, Rabbi Levinthal and Mrs. Levinthal on the occasion of the marriage of their daughter, Helen Hadassah, to Mr. Leon M. Suklof, son of Mrs. Samuel Suklof, also members of the Center which will take place this Sunday afternoon, March 19th.

## THE SABBATH

Sabbath Candles are to be lit at 6:00 o'clock.

Friday Evening Services will be held at 5:30 o'clock.

Sabbath Morning Services (Parsha Ki Siso) at 8:45 o'clock. Rabbi Levinthal will preach on the Weekly Portion of the Law.

Junior Congregation Services at 9:30 A. M.

Class in Ein Yaakob at 5:00 P. M. Mr. Benjamin Hirsh, leader.

## WOMAN'S SABBATH TO MARK OUR SERVICES THIS FRIDAY NIGHT

In keeping with the custom which our Rabbi has established for many years, the Sabbath, either preceding or following the festival of Purim has been designated as *Woman's Sabbath* in our Synagogue.

This Friday night, therefore, at our services which begin at 8:30 o'clock, the pulpit will be occupied by *Mrs. Gabriel Hamberger*, President of the Ivriah, the Women's Branch of the Jewish Education Society. Mrs. Hamberger is one of the leading Jewish women in communal life. She is actively identified in every movement sponsored by the Jewish women today. She is a splendid speaker and will undoubtedly bring a message of great importance to the women of our community. She has chosen as her subject: "*The Jewish Woman—Her Opportunities and Her Responsibilities*".

The men are also cordially invited to attend the services, but we are particularly anxious that all women, mothers and daughters attend this Friday night.

Rev. Samuel Kantor will lead in the Congregational Singing.



# THE CASE OF ISIDOR FINE

By HARRY A. HARRISON

**N**O, ladies and gentlemen, you won't find this case in any of the law books. Neither will you discover it in any newspaper or other publication. But if you will take the trouble to inquire among the stones and bricks of our Center building, or among the many activities housed within it, they will be glad to talk to you freely of the case of Isidor Fine. And no wonder! For they are experts on it.

How well they know this Mr. Fine! Four years ago, when no one else would take the Presidency of our institution, he bravely stepped into the breach—and assumed the responsibility. (Perhaps if he had known what fate had in store for our Center, he, too, might have refused to carry this overwhelming burden.) But the fact remains that he alone was willing to bear the brunt of whatever might befall. And so for four long years, three of them very lean and hungry years, he guided the Center ship among the jagged rocks of vastly diminished revenues, crippled enterprises, and a disinterested membership. But when, only several months ago, he handed over the command to Mr. Schwartz,



Isidor Fine

the Center ship was still maintaining its true course, with flag proudly flying in the depression gales.

Only the bricks and the stones of our building, and Isidor Fine, himself, will ever realize the countless hours he spent at the Center, scheming, planning, cajoling, urging—all to the end that our institution might carry on as worthily as in the past. Surely in later years the memory of those well-spent, countless hours should bring much happiness to that indefatigable friend of ours.

**B**UT as for us, who have watched his struggles—sometimes not too sympathetically or helpfully—ours will be the most pleasing task of testifying, not in later years alone, but *now*, to the high esteem in which we all hold him. That is why on Sunday evening, March twenty-sixth, we shall tender to Isidor Fine a joyous banquet, prompted solely by our intense desire publicly to exclaim "Well done, thou good and faithful servant!"

This, ladies and gentlemen, is "The Case of Isidor Fine!"

## Annual Health Week

Arranged by the Physical Training Department of the Center in cooperation with the East New York Medical Society.

The following is a partial list of the speakers who will address us on health and the prevention of disease:—

Monday  
Evening,  
March 27th  
at 8:15

### DR. A. A. BRILL

Famous Psychologist—Translator of Freud—Author of books on subjects relating to nervous and mental diseases.

Subject—"Mental Hygiene and Good Health"

Brief addresses by Dr. R. Finkelstein, David B. Kaminsky and Dr. Joseph M. Polisar.

For Women Only

### DR. A. J. RONGY

Leading Gynecologist—Author of over 50 papers on obstetrics and gynecology.

Subject—"The Problems of the Growing Girl"

Dr. PHILIP OGINSZ—Subject to be announced  
Dr. Nathan H. Adler, chairman

This meeting will be held in the Auditorium

For Men Only

### DR. CHARLES PANOFF

Attending Urological Surgeon, Beth El Hospital.

Subject—"Sane Sex for Sane Men"

This meeting will be held in the Dining Room

Wednesday  
Evening,  
March 29th  
at 8:15

### DR. HANNAH STONE

Co-leader with Mrs. Margaret Sanger of the Birth Control Movement in America.

Subject—"Birth Control in a Modern World"

Dr. A. Koplowitz will speak on:  
"Dangers of Abortions"

Dr. H. M. Rabinowitz, chairman

Thursday  
Evening,  
March 30th  
at 8:15

### DR. BERNARD SACHS

Consultant Neurologist of Mt. Sinai and other hospitals. Pres. of N. Y. Academy of Medicine. Author of several books on mental and nervous diseases.

Subject—"The Patient and the Family Physician"

Dr. Israel H. Levinthal will speak on  
"The Physician and the Community"

Address by Dr. Jacob Buckstein

Dr. A. N. Marel, chairman

DAVID B. KAMINSKY, Chairman  
Physical Training Committee

DR. A. N. MAREL  
Chairman, Health Week Comm., E. N. Y. Medical Society

DR. REUBEN FINKELSTEIN  
Chairman, "Health Week"

## AUTOMOBILE DRAWING POSTPONED TO MAY 28th

Many members of the Center have requested that we postpone the date for the Drawing of the *Chevrolet Automobile*, originally set for March, in order to enable them to dispose of the remaining unsold tickets.

The committee, headed by *Mr. George Ringler*, taking this matter under consideration, has deemed it advisable to postpone the date of this Drawing to Sunday, May 28.

Members who have obtained books are, therefore, requested to continue their efforts and dispose of all tickets before that date, and forward whatever money they now have on hand for tickets sold thus far. Those who have not as yet secured books of tickets are urged to get them with the least possible delay from the Center office.

## CHANGES OF ADDRESS

The members of the Center are requested to please notify our office whenever a change is made in either their residence or business addresses. Lack of that information often results in either the mail going astray or being delayed in delivery.



and—

The Family Jacobs' London Arms Hotel-on-the-ocean - at - Collins Avenue and 8th Street—100 feet from ocean — Elevator — Solarium—Roof Garden—Dietary Laws — congenial folks—jolly good times.

## What's The Use?

**YOU FATHERS AND MOTHERS —**  
whose young sons and daughters are not receiving a Jewish education — *What's The Use* of our glorious history and traditions— of our immortal religion and culture—if your children are to grow up in abysmal ignorance of their heritage?

*(Let the Center Hebrew School, Academy and Synagogue implant that invaluable knowledge in your offspring!)*

**YOU MEN AND WOMEN—**who have been neglecting your health and your figure—*What's The Use* of spending large sums of money on medicine—of groaning every time you have to diet —of hating to look into a mirror — when you can grow younger day by day, painlessly, joyfully?

*(Let the Center gymnasium, pool and electric baths bring you back to health and strength!)*

**YOU YOUNG MEN AND WOMEN—**who crave congenial companionship— *What's The Use* of depriving yourselves of worth-while comrades and lasting friendships?

*(Let the Center Young Folks League, its Dramatic Group, its Athletic Teams, welcome you to happy hours!)*

## Really There's No Use!

**IF YOU'RE NOT A MEMBER—  
JOIN TODAY!**

**AND IF YOU ARE A MEMBER—**

**MAKE USE OF YOUR MEMBERSHIP!**

and while you're at it—pass on the good word to others. It's the finest investment in the world.

**Dues:**

\$50.00 per year per family.

\$37.50 per year for single men.

\$25.00 per year for girls.



## MAKING LEARNING A VITAL PART OF CHILD'S LIFE

An original Hebrew poem by an eight-year-old child; a ten-year-old girl discussing a recent showing of modern art and comparing the work with old masters; a group of children making a radio; a reading from the Bible followed by a liberal conservation regarding its interpretation—that was this reporter's introduction to a modern school. If you do not believe the time is progressing go to Center Academy of the Brooklyn Jewish Center, 667 Eastern Parkway, and see if you can compete with these children in their pursuit of learning.

One of the teachers was asked if the children did not often undertake more than they could accomplish and her answer was, "So far we have never found that they fail—because they are really interested, and people can accomplish almost the impossible when they are interested." That is the principle underlying the work at Center Academy—a modern progressive school built upon the theories of all great teachers from Plato to John Dewey that the interest of the learner is essential for true learning.

All work in the school centers around some large central unit of interest and thus it is all correlated and becomes a vital part of the child's life at the time. This is particularly noticeable in the Hebrew work, for Hebrew

is taught and used in the school as a living language. For instance, in the second grade there is a central unit of study around city life and the pupils make a city consisting of shops, post office, banks, etc. One of the shops is a Palestinian one where nothing but Hebrew is spoken. This shop actually functions in the school's activities for here all the pupils of the entire school buy their Chanukah candles, their Palestinian fruits for *Chamisho Ossor*, the materials to make their Purim masks, etc.

One hears of the school supplanting the home. If this is the type of school which is taking the place of the home one need not worry. A carefully planned and prepared noontime dinner is given to the children and a well-supervised rest hour is provided for all.

There have been schools of this type for some time which cared for the general and physical well-being of the child, but now that we have our own schools which care for the spiritual and the traditional background—which is so essential to our happiness we can well be proud and may we have many more which will follow in the footsteps of the Center Academy. S. G.

(Reprint from the Brooklyn Jewish Examiner,  
March 3, 1933.)

## The JEWISH MEMORIAL CHAPEL, Inc.

*"Brooklyn's Most Beautiful Funeral Home"*

MISIKOFF BROS.

*Funeral Directors*

Members of the Brooklyn Jewish Center

DIGNIFIED SERVICE—FROM HOME OR CHAPEL

1406 PITKIN AVENUE

at Eastern Parkway

BROOKLYN, N. Y.

Telephone: PResident 3-4100

# CENTER TID BITS

By J. G.

Moses Ginsberg has accepted the chairmanship of the Isidor Fine Dinner Committee. Watch our own "Napoleon" marshal the forces that will assure the success of the undertaking. The word "Waterloo" isn't in his vocabulary.

\* \* \*

If space permitted the posting of additional signs in the Gym, we would suggest one more, reading: "Follow the example of 'Pop' Ellis and grow younger day by day".

\* \* \*

Henry Seinfel's voice went against him while trying to collect old debts and new membership dues. He has just recuperated in Florida and will continue the good work once again.

\* \* \*

Milton J. Goell has the distinction of being the youngest chairman of a Palestine Drive Committee. Poet, writer, "real-estatenik", now turning campaign leader. Good luck to you, Milton.

\* \* \*

Our own correspondent in Miami tells us of the mad rush for reservations. Even a depression has its silver lining.

\* \* \*

For years "Hy" Glickman was looking around for some suitable work in the Center. He has found it at last. The exceptional number of reservations to the Young Folks League Formal was the result of his driving force.

\* \* \*

Judging by the incessant smoking on the part of the fair sex, one would think that they are making up for the years when smoking by women was prohibited in the building.

\* \* \*

In the old pre-prohibition days, Louis Hoffman used to keep himself in trim with "karnatzlech" and a good glass of Rumanian wine. Now he uses the Gym and Baths to keep physically fit.

Believe it or not! Only a few years ago the Center statisticians could name at least 29 members whose wealth reached into the seven figures. Now those seven figures are mostly in red.

\* \* \*

Now that Roosevelt is safely enthroned in the White House, the Hon. Emanuel Greenberg is once more tackling in a most energetic fashion the problem of increasing the Center membership.

\* \* \*

Atlantic City's salt water taffy and unearthly stillness have played havoc with Louis Kaplan's handball ability. From now on he will stick to good old Brooklyn.

\* \* \*

Upon entering the Synagogue last Saturday morning, we were greeted with a "Good Yom Tov" instead of the traditional "Good Shabbos". To our amazement, we were told that Gov. Lehman had proclaimed Saturday a "holiday". You can't kill humor by bank holidays.

\* \* \*

Dollini of Hollywood, who is to conduct a dramatic school at the Center, startled the ladies at a meeting of the Sisterhood. He included George Arliss, "Doug" Fairbanks, Ricardo Cortez, Lewis Stone, "Schnozzle" Durante, Ben Lyon, Gary Cooper, Lou Tellegen, Aline MacMahon, and other motion picture celebrities among the Jewish members of the film colony. What an honor?

\* \* \*

Max Leff was reelected President of the Eastern Parkway Zionist District without the need of campaign speeches, handshaking, bribes or refreshments. Reason? No one would dare run against him.

\* \* \*

The rattling of the "gragers" at the reading of the "Megilah" last Saturday night seemed louder and noisier than ever before. We recited "Haman" but had Hitler in mind.

## DOLLINI—FONTAINE SCHOOL TO BE OPENED AT THE CENTER

Arrangements have been made by the *Social Committee* for the opening of a school for dramatics and dancing under the leadership of Mr. George Dollini, Dramatic Instructor, and Vivian Fontaine, Ballet Mistress. Dollini and Fontaine have recently returned from Hollywood where they conducted a very successful dramatic and dancing school.

## SISTERHOOD THEATRE PARTY TICKETS

Members of the Center, who have received *Theatre Party* tickets, are requested to please settle their accounts with Mrs. Rachmil with the least possible delay. Make remittance for tickets you have sold or used and return all unsold tickets, which must be accounted for, with the least possible delay.

## DAVID A. BROWN, NOTED JEWISH LEADER, TO SPEAK FROM PULPIT MARCH 24

David A. Brown, one of the outstanding figures in American Jewish life, who recently returned from a six months tour around the world during which he had the finest opportunities to study Jewish life in nearly every land, will be the visiting speaker at our Center services on Friday evening, March 24. He will speak on the very interesting subject: "Jews The World Over".

Those who have followed his interesting articles in "The American Hebrew" (of which he is the publisher), in which he described some of his experiences, will know what a fine treat awaits us in this lecture.



## IS SPINOZISM COMPATIBLE WITH JUDAISM?

(Continued from Page 6)

empty or devoid of Thee". You have heard that classic phrase, *Efes Bilodai*, "There is nothing outside of Me." Is not this the nearest approach to Spinoza's phrase: "Beside God, no substance can be nor can be conceived"? And the great poet Ibn Gabirol, in his *Keter Malchuth*, which the Synagogue has taken over as part of its liturgy, sings: "The universe is the garment, the covering of God, and He the all-penetrating Soul . . ."

I could go on and on and trace these similarities to show that the impulse and direction of our philosopher's teachings were Jewish. Israel Zangwill, in his short story of Spinoza in the "Dreamers of the Ghetto", makes his teacher, Van den Ende, say that he worked hard to rid Spinoza's mind of the "coil of Hebrew cobwebs". To this Spinoza answers: "Nay, some of the webs were silk. I see now how much Benedict owes to Baruch!" Zangwill, with the intuitive genius of a poet, reveals the truth. As Benedict, he is the philosopher of the world and for the world. But what Benedict taught he owes to that foundation laid when, as Baruch, he was saturated with Jewish teachings. The question is not whether Spinozism is superior to Judaism, whether it can ever take the place of Jewish religious teaching. To this I would unhesitatingly answer, no! There are many defects and many short-comings in his philosophy, which if analyzed and compared, would only prove Judaism's superiority. The question merely is, is his philosophy compatible with Judaism? To which, I believe, we may answer yes. It is not a religion that he offers us but a philosophy, though it is a religious philosophy. He tries to do through philosophy what religion does through the heart. One truly spoke of him as "the philosophers' philosopher". There are many avenues to God. He shows one of the paths for those who might not have taken any other. Nay, more, as Benedict, he was able to bring Baruch to the attention of the world. Other Jewish philosophers spoke just to the Jew, the world remained ignorant of them. As Leon Roth so well said: "Spinoza may be considered the principal channel of the entry of philosophic Hebraism into the modern world".

Spinozism, to my mind, is compatible with Judaism because it is ethical in intention and purpose. Its purpose was Jewish, to discover the *Orach Chayim*, the way of true living. Other philosophers were swayed by intellectual curiosity; Spinoza by moral passion. He is the practical moralist, seeking the way that man can best live. His master work is the "Ethics", and in that speaks Baruch not Benedict!

IT is compatible, too, because of the social basis of his ethics. He is not interested in the good for one man alone, but only in that goodness and happiness which all men may enjoy. He cannot conceive of "the good" as an individual possession. "He who thinks himself the more blessed because he is enjoying benefits which others are not, does not know what true blessedness is." It is compatible with Judaism, because it emphasizes the unity of God, the unity of life, the unity working in nature. "God is One", is re-echoed again and again by Spinoza. It may be the philosophic monism instead of the theological monotheism; but it is only a philo-

(Continued on Page 19)

## Frederick Hollander

MONUMENTS

MAUSOLEUMS

QUALITY—VALUE

798 JAMAICA AVENUE

Brooklyn, N. Y.

Phone APplegate 7-2332

---

*Become the owner of a Private Cemetery Plot!*


---

THE

## Brooklyn Jewish Center

—offers—

FOR SALE

a limited number of

CHOICE FAMILY PLOTS

on the old

MONTEFIORE CEMETERY

Springfield, L. I.

¶ This is an extraordinary opportunity to secure very accessible plots on one of the most beautiful cemeteries just outside the city limits. Moderate prices as low as \$500.00 per plot accommodating six to eight graves can be purchased. These plots can be paid for in installments covering a period of five years.

¶ You owe it to your children to make proper preparations for the "inevitable". Telephone DEcatur 2-8200 for further information.

## THE MONTH IN JEWISH NEWS

(Continued from Page 10)

Jews in Angora, particularly those hailing from Salonica, where Mustapha Kemal was born, are reported to be living in happy prosperity. All of them possess houses. Mustapha Kemal is said to be very friendly to the community.

The sixtieth birthday of the poet, Chaim Nachman Bialik, was celebrated recently even in Havana.

**A**N unusual form of contribution to a charity was made when the department store of James A. Hearn and Sons gave a percentage of the sales for February 15 to Hadassah. This contribution was made through the efforts of Mrs. M. Levine and Mrs. Robert Weil.

It is reported that the Jews of Istambul and Adrianople are abandoning "Spaniolish" and heeding the press campaign to use Turkish only.

King Victor Emanuel, of Italy, appointed three Jews to the committee which will interest itself in the preservation of Italian art and antiquities. They are: Professor Supion, of the University of Bologna, an authority of medieval history; Sabatino Lopez, playwright, and Vittorio Morpurgo, art expert.

For the grand dinner to be given Albert Einstein on March 15, on the night he leaves for home, Governor Herbert H. Lehman and Felix M. Warburg are the Honorary Chairmen. The dinner is being given under the auspices of the American Friends of the Hebrew

University. Among the organizations which will benefit by the dinner are the Hebrew University, the Jewish Telegraphic Agency and the American Jewish Physicians Committee, which contributes to the support of the Departments of Hygiene and Microbiology at the Hebrew University. The German Ambassador to the United States, Baron F. W. von Prittwitz und Gaffron, has accepted an invitation to attend the dinner.

Many expressions of sympathy reached David Shapiro, publisher of "The Day", on the death of his wife, the former Belle Kaplan, who passed away on February 6, at the age of 59, after a long illness.

**T**HE Emir Abdullah issued a second communique denying that he intended to lease Transjordan to the Jews. The Arab press wrote that this denial was influenced by the Palestine High Commissioner and the British Military Commander of the Transjordan Frontier Force. The Emir however declared that the land will remain uncultivated if he is unable to supply his own capital for its development. The Arab press is propagating for the lease of the land to the Arabs.

The Austrian Jewish population has decreased, according to the statistics for 1932 now available. The present population is estimated at 186,000. 2,641 Jews died in 1932. 976 were born.

(Continued on following Page)

## FLATBUSH MEMORIAL CHAPEL

WM. SHERMAN & SONS

*Modern FUNERAL DIRECTORS to Jewish Community since 1898*

1283-85 CONEY ISLAND AVENUE

Brooklyn, N. Y.

*Member of Brooklyn Jewish Center*

Phone MIDwood 8-3300

—Branch—  
125 VARET STREET—PULaski 5-0167



## THE MONTH IN JEWISH NEWS

(Continued from previous Page)

The Jewish Agricultural Society, in its 33rd Annual report, stated that there are 750,000 Jewish farmers in the world, thus indicating a greater interest by Jews in agriculture than ever before within the experience of the society. In the United States, according to this report, over 100,000 Jews make their living, or part of it, from farming. The Society's Loan Department granted, up to the end of the last fiscal year, 10,703 loans, totalling \$6,901,000, to Jewish farmers in forty states.

In an address before the Jewish Social Service Federation at Akron, Ohio, Joseph C. Hyman, Secretary of the Joint Distribution Committee, said that the condition of the Jews in Europe was worse than at any other time since the World War. Half the Jewish population of Poland, he reported, is impoverished, due, considerably, to anti-Semitic agitation and restrictions.

The first Jew to become a regent of the University of Washington, is Alfred Shemanski, of Washington. Mr. Shemanski was named to the office by Governor Clarence D. Martin. He is a well-known Jewish communal worker.

## IS SPINOZISM COMPATIBLE WITH JUDAISM?

(Continued from Page 17)

sophic difference, not going to the essence of the matter at all. One spirit rules it all, one mankind is the aim and the goal of life.

It is compatible with Judaism because God is the cornerstone of it all. The Rabbis tell us that the Book of Ecclesiastes was almost kept out of the Bible. What saved it was the concluding verse: "The conclusion of the matter, all having been heard, is fear God and keep His commandments; for this is the whole man." Similarly we can say of Spinoza's philosophy. Judaism can take it within its fold, because it not only ends with God, but begins with God as well. "Some begin from created things, and some from the human mind. I begin from God!"

No wonder that the great Santayana speaks of "the genuine Hebraism of Spinoza", claiming that he interpreted philosophically the true Hebraic spirit.

We Jews honor him, therefore, not only because he was the great philosopher, not even because, as Jacobi describes him to Lessing, he represented *Eine solche Ruhe des Geistes* (such a tranquillity of mind); *einen solchen Himmel in Verstande* (such a Heaven in the understanding): we honor him because in him spoke the eternal spirit of Israel. Separated from the Synagogue though he was, he always remained in its shadow. We honor him because his "vision", to use the term of William James, is Jewish, the vision not of Benedict, but of Baruch Spinoza.

I can therefore well appreciate the scene that took place in Mount Scopus, the seat of the Hebrew University in Jerusalem, five years ago, on the 250th anniversary of Spinoza's death, when, before a galaxy representing the best in Jewish life and Jewish thought, Professor Joseph Klausner, speaking for the heart of *Klal Yisroel*, closed his address with these words, fitting for our conclusion tonight: "Let the ban be removed. Thou art our brother, Spinoza, thou art our brother!"

## THE RADCLIFFE

High Class Apartments

WITH ELEVATOR

SERVICE DAY and NIGHT

3, 4 and 5 Rooms. Half block from Nostrand Avenue Subway Station. Rents at 1933 prices.

576 EASTERN PARKWAY

Bet. New York and Nostrand Avenues

*Apply Superintendent on premises.*

Owner, Jacob Goell

Also 3, 4 and 5 room walkup apartments at

1608 UNION STREET

Bet. Troy and Schenectady Avenues

*Modern apartments at very low rentals.*

*Apply Superintendent on premises.*

We have again made arrangements

— with the —

## Mizrach Wine Company

320 GRAND STREET

New York City

to provide our members and worshippers

— with their —

## Mizrach Carmel Wines

from Eretz Israel for all religious services.

## PROPOSED MEMBERS

*The following have applied for membership in the  
Brooklyn Jewish Center.*

Bernhardt, Maurice

Married

Attorney

Residence—701 Montgomery Street

Business—51 Chambers Street, N. Y.

*Proposed by Harry Liberman*

Blumberg, Jacob M.

Married

Lumber

Residence—1367 President Street

Business—378 Johnston Avenue

*Proposed by Samuel Shanker*

Buegeleisen, Sidney

Unmarried

Residence—327 Eastern Parkway

Business—287 Fulton Street, N. Y.

*Proposed by A. H. Zirn*

Fischer, Joseph J.

Unmarried

Lawyer

Residence—1612 Carroll Street

Business—90 John Street, N. Y.

*Proposed by Harvey Fischer*

Gluckson, I.

Married

Knitwear

Residence—1066 Park Place

Business—39 West 32nd Street, N. Y.

*Proposed by Henry Gold*

Goldenthal, Irving

Married

Department Store

Residence—131 Lincoln Road

Business—129 Newark Avenue, Jersey City, N. J.

*Proposed by Joe Albert*

Halperin, Meyer

Married

Attorney

Residence—220 West 93rd Street, N. Y.

Business—26 Court Street

*Proposed by Louis Halperin and Joseph M. Schwartz*

Jay, Joseph

Married

Dresses

Residence—668 Lenox Road

Business—56-72 Bogart Street

*Proposed by Harry Liberman*

Levy, Louis S.

Married

Real Estate Management

Residence—897 Empire Boulevard

Business—1451 Broadway, N. Y.

*Proposed by David Rosenberg*

*(Continued on Page 22)*

**GO NORTH!!!**  
for the summer months... you'll  
like The Howard House because  
your friends will all be there!



**The HOWARD HOUSE**  
BETHLEHEM - NEW HAMPSHIRE  
In the Heart of the White Mountains!

100 Airy Rooms with Private Bath and Showers... Electric Lights... Steam Heat... Garages... Telephones... Reading Rooms... Dance Orchestra... Entertainment.	Away with care! Come along with us for the most per- fect of all summer vacations! Leave your cares behind and step on the ges over perfect roads to The Howard House!
--	---

GOLF... TENNIS  
BASEBALL  
SWIMMING...  
RIDING...  
CALISTHENICS  
FISHING...  
HIKING

JEWISH DIETARY  
LAWS STRICTLY  
OBSERVED!

Management  
Fine and Goldfarb

## HIGH CLASS ELEVATOR APARTMENTS

**FOR RENT**

—Finest Residential Section—

—Reasonable Rent—

**959 PARK PLACE**

(Between Brooklyn and New York Aves.)

**2½ - 3 - 4 - 5 and 6 (3 Baths)**

**Room Apartments**

—Also—

**8 ROOM CORNER APARTMENT**

(3 Baths) at 985 Park Place

Corner Brooklyn Avenue



## URIM AND THUMMIM

(Continued from Page 11)

The next morning the doctor was there, prescribing for her in a perfunctory way, for it was merely a charity case. She smiled feebly when she saw me and handed me a doll that lay beside her.

"It's Thummim" I said, "Won't you give me Urim?"

She shook her head and smiled. She was holding Urim against her breast.

\* \* \*

It happened ten years ago, and it seems but yesterday. The day was warm and sultry, almost as close as this crowded hall. The streets were filled with the market throng, and the air hummed with the music of life. The whole picture rises clearly now—as clearly as the platform from which the enthusiastic speaker's voice resounds through the hall.

A white hearse stands before the house. The driver, unaided, bears a tiny coffin out of a gloomy hallway into the bright sunshine. The group of idlers make way for him and look with curiosity as he deposits his burden within the hearse.

There are no carriages. There are no flowers. Koppel walks slowly out of the house, his eyes fastened upon the sidewalk, his lips moving as if he were muttering to himself. In his hand he carries two broken dolls. Without looking to right or left he climbs beside the driver and the hearse rattles down the street.

I mounted the stairs to his home and found everything as it had been when I was there last, everything save Koppel and Rebecca and Urim and Thummim, and these I never saw again.

### JUNIOR LEAGUE TO HOLD DANCE ON MARCH 18th

Under the auspices of the Junior League of the Center a "Prosperity Dance" will be held on Saturday evening, March 18th. The League is also planning a Formal for sometime in April. The exact date and program will be announced later.

### MEMBERSHIP COMMITTEE TO MEET ON MARCH 21st

Hon. Emanuel Greenberg, Chairman of the Membership Committee, has requested the members of his committee to meet on Wednesday evening, March 21st at 8:15 o'clock. Mr. Greenberg is desirous of discussing very important plans concerning the work of this department. All members of the committee are expected to attend the meeting.

### RESTAURANT TO OPEN LATER ON SUNDAY, THE 19th

Due to the wedding ceremony of Rabbi Levinthal's daughter, the Center restaurant will open at 6 P. M. on Sunday, March 19th, instead of 12 noon.

# C L E A N O

A PERFECT DRY-CLEANING COM-  
POUND AND SPOT REMOVER

✽

HARMLESS . . . . . UNBURNABLE

✽

CLEANS  
EVERYTHING IN THE HOME

✽

It leaves no ring, removes all grease, dirt and oil stains; restores and prolongs the life of all fabrics; destroys moths and all insect life.

"CLEANO" cleans carpets, rugs, automobile upholstery, upholstered furniture, silk and velvet draperies, tapestries, pillow covers and lamp shades . . . also furs, hats, suits, dresses, slippers and neckties.

"CLEANO" completely removes chewing gum from carpets or any other surface.

*We solicit your patronage subject  
to demonstration, if so desired.*

1 to 4 gallons	\$1.75 per gal.
5 gallons and up	\$1.50 per gal.

ESTIMATES CHEERFULLY GIVEN

Manufactured by

STARK'S  
CLEANING COMPOUND  
INCORPORATED

1111 ST. JOHN'S PLACE

LAfayette 3-2110

BROOKLYN, N. Y.

## PROPOSED MEMBERS

(Continued from Page 20)

Liss, Jack  
Unmarried  
Bakery  
Residence—328 Albany Avenue  
Business—328 Albany Avenue  
*Proposed by H. Nochlin*

Lowenberg, Leo  
Unmarried  
Teacher  
Residence—1552 President Street

Mervis, Henry  
Married  
General Merchandise  
Residence—1634 Union Street  
Business—41 East Broadway  
*Proposed by Abraham Ginsburg*

Moskowitz, Samuel  
Married  
Building Contractor  
Residence—186 Brooklyn Avenue  
Business—189 Montague Street  
*Proposed by Hyman Aaron*

Perlin, Jacob  
Married  
Interior Decorator  
Residence—302 Kingston Avenue  
Business—302 Kingston Avenue  
*Proposed by David Stark and M. Mendel Schachne*

Pines, Dr. Hyman  
Unmarried  
Dentist  
Residence—565 Eastern Parkway  
Business—565 Eastern Parkway  
*Proposed by Harvey Fischer*

Rothman, Irving R.  
Unmarried  
Accountants and Auditors  
Residence—228 East 38th Street  
Business—1441 Broadway, N. Y.  
*Proposed by Mandel Kurland*

Siegel, Hyman  
Married  
Mfr. Engraved Stationery  
Residence—1512 Park Place  
Business—137 Grand Street  
*Proposed by Joseph Goldberg*

Stern, Miss Julia  
Unmarried  
Residence—205 Powell Street  
Business—1743 East New York Avenue

Weisberg, Miss Martha  
Unmarried  
Law Firm  
Residence—175 Eastern Parkway  
Business—15 East 41st Street, N. Y.

## CHAIRMEN OF OUTSTANDING COMMITTEES APPOINTED

Our President, Mr. Joseph M. Schwartz, announces the appointment of the following chairmen and vice-chairmen of standing committees of the Center:

Arbitration Committee, I. Levingson, Chairman, and Meyer Rosen, Vice Chairman.

Auxiliary Activities Committee, Max Leff, Chairman, and Philip F. Feinberg, Vice Chairman.

Cemetery Committee, Nathan T. Schwartz, Chairman, and Fred Hollander, Vice Chairman.

Chevre Kadisha, Max H. Haft, Chairman, and R. Albert, Vice Chairman.

Civic Committee, Jacob L. Holtzmann, Chairman, and Ira L. Rosenson, Vice Chairman.

Forum and Education Committee, Max Herzfeld, Chairman, and Isaac Siegmeister, Vice Chairman.

Hebrew Education Committee, Harry A. Harrison, Chairman, and Morris D. Wender, Vice Chairman.

House Committee, Hyman Aaron, Chairman, and Louis Halperin, Vice Chairman.

Grievance Committee, Albert A. Weinstein, Chairman, and Herman Triebitz, Vice Chairman.

Membership Committee, Hon. Emanuel Greenberg, Chairman, and Joseph Jacobs, Vice Chairman.

Physical Training Committee, David B. Kaminsky, Chairman, and Albert Witty, Vice Chairman.

Publicity Committee, Louis J. Gribetz, Chairman.

Religious Service Committee, Abraham Ginsburg, Chairman, and Morris Rosenfeld, Vice Chairman.

Social and Entertainment Committee, Frank Levey, Chairman, and George Ringler, Vice Chairman.

Zaifert, Harry  
Married  
Leather Goods  
Residence—849 Lenox Road  
Business—684 Broadway, N. Y.  
*Proposed by Abraham Goldenberg and Sol Wechsler*

### *Application for reinstatement as a member of the Center*

Cohen, Samuel  
Married  
Lawyer  
Residence—456 Brooklyn Avenue  
Business—26 Court Street  
*Proposed by Hyman Aaron*

EMANUEL GREENBERG, *Chairman*  
Membership Committee



## 377 MONTGOMERY ST.

2—3—4—5 ROOM APARTMENTS

MODERN ELEVATOR HOUSE

MODERATE RENTALS.

## 240 CARROLL ST.

3—4—5 ROOM APARTMENTS

*FREE ELECTRICITY*

MODERN ELEVATOR HOUSE

MODERATE RENTALS.

LET US CALL FOR YOUR FURS  
FOR STORAGE

Phone DEcatur 2-3344

**N. T. SCHWARTZ, Inc.**

F U R S

722 NOSTRAND AVENUE  
(Between Park and Prospect Place)  
Brooklyn, N. Y.

REPAIRING

REMODELING

*Now is the time to remodel your  
old furs for new styles.*

Jacquettes and Capes at Moderate Prices.

## The St. Charles Hotel

*One Entire Block on the Boardwalk*

ATLANTIC CITY

*A smart hotel in America's smartest resort*

1933 RATES GREATLY REDUCED

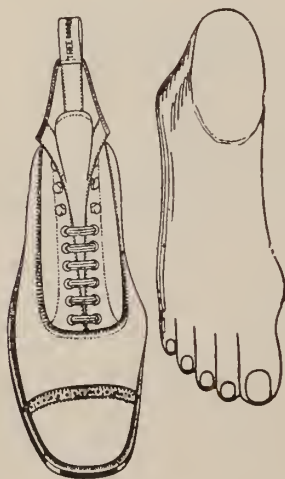
# EXTRA HOURS of ENERGY



STYLE  
*is not divorced from*  
COMFORT in  
TREE-MARK SHOES

All the accepted present-day styles are features of Tree-Mark Shoes in addition to their exclusive features of comfort.

*Shoes for every member of the family.*



*are yours when you get into  
a pair of Tree-Mark Shoes.*

There's more than just size and width to Tree-Mark Shoes. Tree-Mark Shoes are scientifically fitted to your exact needs by skillful Podiatrists.

Tree-Mark Shoes conform to the natural movement of your instep muscles, carry your weight properly, strengthen your foot muscles, and give you once again normal, correct and healthy foot posture.

Tree-Mark Shoes offer you relief from foot ailments, alleviate pains and strains, and give you extra hours of energy each day.

## FREE EXAMINATION of your FEET

You are invited now to have your feet thoroughly examined by our foot specialist, without any obligation or charge to you. It will take but fifteen minutes to learn, through our precision fitting instruments, the exact condition of your feet and how Tree-Mark Shoes will help you.

## QUALITY SHOES at AVERAGE PRICES

Despite the fact that Tree-Mark Shoes are designed to give you "foot happiness" and are constructed to give much longer than ordinary wear, they are priced no higher than the usual grade of better footwear.

FROM \$7.85 to \$12.85

# TREE-MARK SHOE CO.

6 DELANCEY STREET

[ CORRECTIVE DEPARTMENT  
MAINTAINED FOR  
ABNORMAL FEET ]

NEW YORK